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Ben-Gurion Will Quit Cabinet If Orthodox Prove School Case

JERUSALEM—Prime Minister David Ben-Gurion said this week that he would quit the Israel Cabinet if charges were proven to be true that children of religious immigrants were being compelled to attend non-religious schools.

The charges have been fired for the past six months as the tide of immigration from the Moslem countries has mounted. Last week, the Religious Bloc threatened to wreck the present Coalition Government by withdrawing over the issue.

Ben-Gurion made his declaration in a letter to Rabbi J. L. Maimon, Minister of Religion, according to World Wide News Service. The Prime Minister also said that the Religious Bloc would have to bear the consequences if the charges were not substantiated.



WNS said that in the meantime a Cabinet committee of five had been named to investigate the complaints of the religious groups. The committee plans to call in witnesses and visit the camps to get first-hand information.

A Deep Cleavage

Behind the struggle lay a deep cleavage between the Orthodox-minded elements of the Israeli Jewish population and the secular-oriented labor elements who dominate Israel politically.

Disputes have arisen recurrently over various issues of Orthodox tradition but Ben-Gurion has consistently worked to prevent the threat of what he called a "kulterkampf" in the new state. His strategy has been to avoid a showdown with the Orthodox group until Israel has settled the problems of its borders, its immigrants and its relations with the surrounding Arab states.

Probe Overseas

The Israeli Office of Information, reporting on the appointment of the Cabinet committee, said it would also "investigate criticism levelled in the press and sources of propaganda conducted abroad in connection with such charges."

Meanwhile, one of the principal sources of such information, the Mizrahi New Service, levelled fresh charges. In its latest information Bulletin the religious Zionist world body reported from Jerusalem that "left wing ele-

ments have posted pickets outside the new housing project to prevent our 35 pupils, registered through the Local Council, from attending school."

The bulletin said the report came from the principal of the Mizrahi school at Zichron Ya'acov.

Questions Were Asked

"New immigrants in the Athlit Transit Camp, in reply to a question whether they wished their children to receive religious education, declared that they did not know what religious education was, but that they wanted their children to study Torah," the Bulletin said in quoting another report. "Upon the basis of this statement the director of the camp later produced a document to the effect that the immigrants did not want religious education."

"At the Beer-Yaacov camp, the director frankly informed the inmates that all those interested in earning a livelihood would be well advised to send their children to the Labor school," the Mizrahi bulletin asserted.

The Chief Rabbis of Tel Aviv, I. J. Unterman and J. Tolidano, issued a call this week to the Jews of Yemen, North Africa and Europe, now in the transit camps, "not to allow themselves to be influenced by certain elements and be ensnared by atheistic beliefs," the bulletin reported.

Reform Rabbinate Plans Basic Principles Meet

NEW YORK—(NJP)—Rabbi Herman Pollack, director of the Hillel Foundation at Brooklyn College has been asked by the Central Conference of American Rabbis to prepare a statement on the basic principles of Reform Judaism, it was disclosed this week.

The invitation was extended by Rabbi Ferdinand M. Isserman, chairman of the institute committee of the CCAR. The statement will be used for discussion at an institute to be held at the Hebrew Union College, Reform seminary, March 20-22.

COUNCIL RIPS NCRAC BLAST; WON'T QUIT GENERAL PRESS

National Jewish Post

NEW YORK—The anti-Zionist American Council for Judaism charged this week that the condemnation of its publicity in the general press by the National Community Relations Advisory Council was the product of "star chamber" proceedings.

The NCRAC, coordinating agency for U.S. Jewish civic defense groups, finally released its much-debated resolution condemning the Council last week, but the release was limited to the Anglo-Jewish and Yiddish press.

The release blistered the Council for its "unfounded charges and innuendoes casting doubts on the loyalty of American Jews."

Won't Change Program

Making it plain that the Council intended to keep using the general press in its fight against Zionism, President Lessing Rosenwald said that his organization "had been condemned without an opportunity to present its case by the NCRAC sitting as judge and jury."

The NCRAC statement represented the first time in the six years of the Council's existence that it had been formally condemned by all U.S. Jewish civic defense agencies.

Included in the list of those endorsing the blast at the Council were the non-Zionist American Jewish Committee and Anti-Defamation League of B'nai B'rith, the pro-Zionist American Jewish Congress, the Jewish Labor Committee, the Jewish War Veterans of America, the (Reform) Union of American Hebrew Congregations and 27 local Jewish community councils.

Try It Once More

The statement marked the end of a debate which started at a Sept. 12 meeting of the NCRAC executive, at which a decision was approved to make one more effort to negotiate with the Council on its attacks in the general press on U.S. Jewish supporters of Israel.

A strategy committee was named to seek new parleys. It was given full authority to release the condemnation of the Council to the general, as well as the Jewish and Yiddish press, if negotiations failed. (NJP Sept. 23, 1949).

In a statement accompanying release of the condemnation, Irving Kane, chairman of the NCRAC, described the correspondence between the NCRAC and the Council.

Kane said that the Council sought to impose conditions that rendered a negotiation meeting

impossible.

Rosenwald, in a letter of Dec. 2, 1949, told Kane that the Council could not participate in a discussion "which assumes as a premise that the Council has been guilty of improper conduct in handling its publicity."

"Since this is the only premise on which the NCRAC, having regard for the self-respect of the American Jewish Community, could come into a meeting with the Council, the letter was taken—as it could only have been intended—as a final refusal to meet," Kane said.

Rosenwald rejected the NCRAC claim that it spoke for "the overwhelming majority of American Jews," contending that the coordinating agency "did not represent anything but the views of its own officers and of the delegates" of its constituent agencies.

Moreover, said Rosenwald, most members of the Council "are, in one way or another, members of the constituent organizations of the NCRAC" and that therefore the official views of the NCRAC did not tally with those of all of the members of the constituent agencies.

Totalitarian Threat Seen

He said that nevertheless, the NCRAC "now attempts to establish itself as supreme arbiter and censor, sitting in judgement on American Jews. This inflation of authority confronts American Jews with the threat of totalitarianism."

Charging that the NCRAC had failed to follow democratic procedures, Rosenwald said that the Council "was tried in 'star-chamber' proceedings. It was condemned without an opportunity to present evidence. The NCRAC sat as both judge and jury without ever having the Council present at any time."

He said that the condemnation was so "shamefully partisan" that "it belongs more properly to that part of the world where 'justice' is administered by purges and demonstration trials on

the basis of pre-arranged confessions."

On the basic issue of the NCRAC contention that the Council has consistently cast doubts on the loyalty of American Jews, Rosenwald asserted that the NCRAC charge was "manufactured out of whole cloth."

Not Us, But Them

Rosenwald then repeated the Council contention that it was statements of Israeli and Zionist spokesmen and not the Council, which was creating the issue of "dual loyalties."

Rosenwald described the aims and achievements of Council publicity in these terms: "The Council has clarified the difference between humanitarian philanthropy and support of a foreign nationalism and has sought recognition of the difference in the structure of American Jewish philanthropies."

Rosenwald made no direct reference to the proposals of the NCRAC that the Council keep its publicity fight against Zionism out of the general press.

The assurance that the Council would continue to use that medium was made indirectly, with the comment that the Council "will meet the challenge of Jewish nationalism in the spirit of democracy, with open discussion and free debate."

Rosenwald also indicated that the Council was still willing to negotiate with the NCRAC, provided its terms were met. Said Rosenwald, "Despite the NCRAC's distortion of the Council's position, this democratic procedure of the Council includes a willingness to discuss the problem impartially and objectively."

Negev Settlement Attacked By Arabs

TEL AVIV—A new settlement in the Negev, Israel's southern desert, has been attacked several times by unidentified Arabs in recent weeks, it was disclosed this week.

The attackers were repulsed with casualties.

Circulation Agent Sent in Slam on Claremont Jews, DAY Reveals

By LIONEL KOPPMAN

National Jewish Post Correspondent

NEW YORK—A report in the DAY, New York Yiddish Daily, that the Jewish community of Claremont, N.H., was seeking to purchase the goodwill of Claremont non-Jews, was sent in by a subscription solicitor and the facts were not checked for accuracy by the daily, Mordecai Danzis, editor of the DAY, told The POST this week.

The story, which appeared in the DAY and was carried in The POST column "Digest of the Yiddish Press," (NJP Jan. 6) said that the Claremont Jewish community conducts a calculated Christmas campaign to buy the goodwill of non-Jews as "insurance against anti-Semitism."

The report was denounced as "completely false" by Rabbi Michael M. Szenes, spiritual leader of Claremont's Temple Meyer-David.

Editor Danzis said the report came from Judah Bressler, whom Danzis said was "a traveling agent

for the DAY," who goes from city to city, collecting money for subscriptions and soliciting new subscriptions. When Bressler comes across a story that sounds interesting, he sends it to the DAY, Danzis said.

"Mr. Bressler has been with the DAY for 25 years, and has proven himself to be completely reliable," Danzis said. "I had no reason to check the facts of the story for accuracy."

When told that Rabbi Szenes regarded the article as an "apparent and malicious falsification," Danzis replied that "The community was not being slurred and there certainly was no malicious intent on our part. As a matter of fact, perhaps the Claremont Jewish community should be praised for trying to improve interfaith relations."

Bressler had reported that Claremont Jews had sent Christmas packages to non-Jews. Rabbi Szenes

had answered that the women of the Claremont B'nai B'rith chapter simply distributed cookies and small gifts to the disabled veterans of the White River Jt. Veterans Administration and that these were distributed on the first day of Chanukah.

Bressler also stated that anti-Semitic hoodlums threw stones in the windows of the Jewish Community Center at Claremont, which apparently has no such institution.

Asked about the glaring contradictions in the two versions, Danzis said, "Well, I don't know, I wasn't there. Maybe Bressler is right, maybe the rabbi is right. Personally I can't see the reason for all of this tumult (noise), and I haven't the time to make an investigation."

He did add that he had received a letter from a Claremont subscriber, stating that the story was false. He did not reveal the subscriber's name, but said he would publish the letter "within a few days."

New York

FUND CONTROL AND EDUCATION
ARE KEYS TO ZIONISM'S FUTURE

By M. Z. FRANK

WHAT is the future of the Zionist movement in America? There has been much too little public discussion in this country on that subject. A committee here or a committee there works on a report; a leader here or there makes a pronouncement or delivers an address. And that is about all.

In Europe and in Israel the problem of the future of the Zionist movement is being discussed rather thoroughly. But the bulk of the membership of the World Zionist Organization outside of Israel is located in America and Zionism is a democratic mass movement. An intelligent program for the World Zionist movement can hardly be evolved if the Jewish public in America does not participate in its formulation. The best program prepared by a few individuals cannot succeed if the public reaction to it is not tested in several ways before it is finally voted on and put into practice. So far we are still fumbling.

There are two aspects of this problem which are extremely delicate: the control of funds and the field of culture and education.

The control of funds is a delicate and controversial question for two reasons: one, the fear of the Israel Government that if the control of funds flowing to Israel is concentrated in the hands of Zionist leadership, that leadership will be tempted to use its control as a means of pressuring the Government; two, that exclusive Zionist control of funds will discourage non-Zionist American Jews who are willing to give financial assistance to the projects done in Israel or to the Israel Government but who are not ready to join the organized Zionist movement.

The fears of the Israel Government, naturally jealous of its newly-won sovereignty, cannot be dispelled by mere declarations of good intentions. On the other hand if organized Zionism continues to be deprived of the opportunity to raise and expend its own funds, the chances of its revitalization become that much slimmer. Even if a miracle should happen and the Zionists of America become inspired by a new Zionist idea without control of funds, the limits of its development will still be severely circumscribed.

For the moment, I am not offering any solution. But merely to present the dilemma is also important.

THE QUESTION OF culture and education is delicate because for a whole generation American Zionists have been treating it like the weather: everybody talking about it and nobody doing anything about it.

In the past two years, we have heard some ambitious slogans setting our goals which, under the most favorable circumstances, would require at least a generation to achieve. If, beginning tomorrow, all Jewish children and adolescents would start on a ten-year course of intensive study of Hebrew, it would still take 30 years until Hebrew became the second language of all American Jews. That is, assuming that

none of the graduates forgot his Hebrew after ten years of study—which happens very often.

It took about five centuries to produce the Babylonian Talmud and nearly the like period to bring about the Golden Age in Spain.

It is not at all difficult to deliver an address about cultural revival in America. It is much more difficult to open one school. Easier than opening is to run a good Zionist magazine. But even that has been neglected.

The whole tempo of cultural and educational work is vastly different from enlisting members, organizing mass meetings or maintaining lobbyists.

There are no quick spectacular results in educational work.



FRANK

Pittsburgh Sets Same
Quota As In 1949

PITTSBURGH—The United Jewish Fund board has set \$2,871,000 as the quota for the 1950 drive in Pittsburgh, the same goal as for 1949.

Pittsburgh Jewry raised \$2,371,000 last year when the national United Jewish Appeal goal was \$250,000,000.

It is like cultivating a field. You have to plow, sow, irrigate and patiently wait for results.

The real, as distinct from rhetorical, re-orientation of organized Zionism towards culture and educational work involves a thorough-going revolution in habits and outlook.

AGAIN I AM merely posing the question. In my coming articles, I propose to discuss what I consider the more practical and more immediate aspects of Zionist work in America. If I get around to it, I may discuss culture and fund control at the conclusion of my present series.

Summary Debate Set
In L. A. Arms Trial

LOS ANGELES—Summation arguments were scheduled this week in the federal trial of a group of American Jews accused of a conspiracy to ship illegal arms to Palestine during the Israel War of Independence.

Judge Isaac Pacht, said in the opening statement for the defense that proof already in the record and evidence from the defendants would prove there was no basis for the Government's case.

He said that proper customs clearance had been obtained for all the planes involved in the case.

TALMUD TORAH WITH YOUNGEST
STUDENT BODY SET UP IN N. Y.

National Jewish Post

NEW YORK—A Talmud Torah with one of the youngest student bodies ever listed is in operation at a former Coast Guard Station at Manhattan Beach, it was reported this week.

Quarters for the school were granted by the New York Housing Authority, through the efforts of Rabbi Joseph Singer, spiritual leader of the Manhattan Beach Jewish Center, and William B. Herlands, president of the Union of Orthodox Jewish Congregations of America (UOJC).

In Coast Guard Station The "Synagogue Guide" official publication of the UOJC, reported that the former military unit has been converted into a housing project for 1,300 veterans, most of them Jewish.

Starting slowly the Talmud Torah expanded quickly with a current enrolment of 60 and an expansion to 100 pupils expected soon.

Eighty per cent of the pupils



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I Think As I Please

MIAMI RABBI DOUBTS THEORY
OF NAME-CHANGING SIGNIFICANCE

By CARL ALPERT

SEVERAL weeks ago I wrote in this corner about the non-Jewish names which many parents are giving their children, and I have had a number of letters in comment, including a provocative note from Rabbi Leon Kronish, of Miami Beach. I know Rabbi Kronish to be a devoted and forthright advocate of proud Judaism, and therefore consider his views of more than passing importance. He writes:

"I am surprised that someone like you should repeat the old cliché that there is any deeply rooted subconscious desire on the part of parents to avoid Jewish identification for their children by giving them 'non-Jewish' names. These children are not only in Reform congregations (you used Denver's Emanuel list) but are to be found in Orthodox and Conservative congregations. It seems to me, that most American-Jewish parents are simply using commonly accepted American names, in much the same manner that we dress and speak like Americans. It seems foolish at this juncture to inflate the assimilationist tendencies of some parents into a grandiose movement. The 'Montmorency' exaggeration is over.

"I can't see what purpose is served by your article. Do you really think we have to label our children with the 25th century B.C.E. names of Jeremiah and Isaiah? Do you think the label will make them Jewish? Or will they be made Jewish by the level of their Jewish education and Jewish experiences?"

I QUITE AGREE WITH RABBI KRONISH that parents assign names like other Americans. But it is precisely their desire to be like other Americans in every possible respect that gives me cause for alarm. What is assimilation if not the desire to be fully identifiable with the majority—the fear of being different and unlike the others?

To be sure, the desire to preserve differences can be carried to extremes. The old-world Jew wore his streimel like a uniform; it was the symbol of Jewishness which set him apart from his neighbors even in outward appearance. The modern, emancipated Jew has abandoned the differences in dress, and declares that he can preserve his identity in other ways. But is not the abandonment of Jewish names another step in the process of shedding our differences? One

can list numerous other illustrations of our imitation of the ways and the beliefs of the majority among whom we dwell in the Diaspora. We have come to regard such adaptation as necessary to a happy life, but where is the line drawn? Integration has come to be the new euphemism for assimilation.

I'm afraid I can't share Rabbi Kronish's abhorrence for names which are several thousand years old. I find many biblical names far more beautiful and meaningful than some of the twentieth century synthetic concoctions which parents dream up and inflict upon their helpless children.

And it is precisely by the label that we make our identifications. Names are labels, by which we identify not only the individual, but also the family from which he comes. Consult the records in your local courthouse and you will find a long list of people who have tampered with their labels, and have sought to assume other identifications.

OF COURSE JEWISH education and Jewish experiences will dictate the kind of Jewish adult the child will become, but an elementary item like a name may help to set an atmosphere and a tone which will vitally affect the child's attitudes. I sometimes think of the Greek about whom Louis Adamic once wrote. The Greek named his children Daphne, Diana, Plato and Spyros. They carried significant labels.

Names should be beautiful, too, of course, but it should not be forgotten that they ultimately become associated with the personality of the bearer in a way which only the psychologists can explain.

Do you agree with me, or with Rabbi Kronish? I believe this is a vital discussion, and would welcome the comments of more readers.

Jewish Workers Alliance
Slates Five-Day Meet

NEW YORK — (NJP)—Some 2,000 delegates and guests, representing 306 branches of the Jewish National Workers Alliance in the U.S. and Canada were expected this week for the 17th Triennial convention of the Labor Zionist fraternal orders in Asbury Park, N. J.

The five day conclave will open Jan. 29.

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Newark Reform Rabbi Argues Judaism Supports Mercy Killing

National Jewish Post
NEWARK, N. J.—Dr. Joachim Prinz told a congregation of 1,200 in Temple B'nai Abraham here last week that he did not believe there was anything criminal from a religious standpoint in euthanasia (mercy killing).

Noting that his stand differs from that of traditional Judaism, Dr. Prinz said he could not believe in the guilt of a physician who hastened death for a patient in unbearable pain.

BACKS ACT OF DR. SANDER

The Newark rabbi voiced his opinion in his temple in connection with first degree murder charges against Dr. Herman N. Sander of New Hampshire who admitted bringing about the death of a patient in the last stages of cancer. Dr. Sander is not Jewish.

Dr. Prinz prefaced his statement by remarking that even traditional Judaism condoned capital punishment for heinous crimes, and that wartime killing or assassination of an enemy, were exceptions to the rule, as well.

REFORM MUST HAVE COURAGE

"We must as believers in liberal Judaism have the courage to say 'No!' to Jewish tradition if we believe it is in need of modification," he said. "Whatever the answer may be from a legal standpoint, I believe Dr. Sander is not a criminal. He was motivated by humane feelings. We no longer believe that suffering is the will of God. The God I believe in is a God of compassion and love. He does not want people to suffer."

"Where the end is inevitable and people can be relieved somewhat prior to their natural passing, religion must acquiesce," he said.

Council 'Revive Judaism' Plan Includes New Attack On Zionism

National Jewish Post
NEW YORK—Preparation of religious school textbooks and publication of materials tied in with Jewish Holy Days and American holidays were disclosed this week as the first goals in implementation of the resolution adopted last year by the fifth annual conference of the anti-Zionist American Council for Judaism for a "revitalization of Judaism in America."

The resolution was adopted at the Chicago conference last April, partly in response to widespread criticism by foes of the Council that its program was completely negative and that a large proportion of both its leaders and rank and file were personally indifferent to Judaism.

Survey Showed Flop

A few months after the convention, The POST made a nationwide survey of Council chapters to learn whether Council members were supporting the resolution by a more vigorous activity in behalf of Judaism through their synagogues.

The survey disclosed that the rank and file of the Council membership had failed completely to take any action to carry out the resolution. (NJP, July 1, 1949).

The Council at the same time announced that a committee had been set up to implement the resolution.

The group, named the Religious and Synagogue Committee, reported on its work at a recent meeting of the Council executive committee, according to the current issue of the "Council News," official publication of the anti-Zionist group.

The committee reported progress in the preparation of religious school textbooks "written from the standpoint of the universal values of prophetic Judaism and in developing a program of publication (pamphlets, sermons, etc.) tied in with the Jewish Holy Days and American holidays."

Still A Fight

The report made it clear that development of a program to revitalize Judaism in America included promotion of the Council's anti-Zionist fight.

The report said that the committee "seeks the cooperation of the rabbis of America and plans

to send them periodic information as to the true nature of Jewish nationalism."

"The Council's Religious and Synagogue Committee is planning to publish pamphlets, sermons and other literature which are tied in with Jewish Holy Days and American holidays and which emphasize the universal values of Judaism as applied to life in America."

What's Being Done

"It has gone far in its plans for the preparation of religious school textbooks which are and will be written from the standpoint of the history of Judaism, rather than from the standpoint of a fictitious entity termed the Jewish people."

The report took note of the widespread criticism of Council members in respect to active participation in synagogue life by asserting that "board meetings and annual congregational meetings must be attended by those members who sincerely believe in the concept of Judaism as a universal faith and will exercise their votes accordingly, or else they shall have no reason or basis for complaint when the Temple's voice is no longer theirs."

The committee is headed by Bernard S. Grawohl of Lincoln, Neb., and Rabbi David Lefkowitz, Jr. of Shreveport, La.

Yeshiva University To Ordain 100 Rabbi's

NEW YORK—(NJP)—Nearly 100 rabbis, graduates of Yeshiva University's Rabbi Isaac Elchanan Theological Seminary, will receive their Smicha (ordination) at a convocation March 12, Dr. Samuel Belkin, university president, announced this week.

Dr. Belkin said the Smicha will be the largest of its kind in the history of American Jewry.

Free Circumcision Set For All Israel DP Kids

JERUSALEM—Arrangements have been made by the Israeli Ministry of Public Health to circumsize all immigrant children in Israel who come to Israel uncircumcized, it was disclosed this week.

The disclosure was made by the Mizrahi (religious Zionist) Information Service.

5 Jewish UN Workers Charge Fired As Jews

LAKE SUCCESS—(WNS)—Five Jewish employees at the United Nations who claimed anti-Semitism was the dominating factor in their dismissal were reinstated to their jobs this week by Secretary General Trygve Lie.

Lie said an investigation conducted by a special board of inquiry showed no "evidence" of establishing an overt act of anti-Semitism. The Secretary General stated that, while there was no proof that any action relating to the case was motivated by anti-Semitism, the administrative actions involved were of an "irregular character which had the appearance of unfair discrimination against the complainants."

Although the section involved was not mentioned, nor the name of the accused official, it became known that the five Jews were dismissed from a section with a payroll of nine Jews and seven non-Jews. The Jews received notices of dismissal despite the fact they held seniority over those retained.

No ZOA Unit Named Yet To Work on Federations

National Jewish Post
NEW YORK—Several persons are under consideration for both the chairman and the commission to carry out President Daniel Frisch's proposal that the Zionist Organization of America seek to "democratize" the federations and welfare funds of the U.S. Jewish community, but no appointments have been made, it was learned this week.

Frisch submitted his plan to the ZOA administrative council and executive committee last fall and won approval of both bodies for the proposal, which evoked widespread discussion. (NJP Aug. 25, 1949).

Frisch asserted at the joint meeting and at subsequent meetings of the ZOA's top ruling bodies that the 265 federations and welfare funds were not democratically organized or operated.

A ZOA spokesman told The POST that announcement of both the commission and its chairman will be made by Frisch when he returns from Israel shortly.

Two Afghan Jews Murdered, Report

LONDON—Two Afghanistan Jewish merchants were recently murdered in Kabul, capital of Afghanistan. The bodies of the victims were thrown into a well, according to reports reaching here. One of the killers reportedly was arrested.

REASONABLE RATES YEAR 'ROUND

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A Digest of the Yiddish Press

BEN-GURION CAUGHT IN MIDDLE IN RELIGIOUS EDUCATION FIGHT

By RABBI SAMUEL SILVER

POOR BEN GURION! Caught square in the "muddle" between the United Nations on the one hand and the Mapam on the other, he must rely upon the Mizrahi for the support of his coalition government. The relentless Orthodox groups, therefore, are choosing just this time to put the squeeze on the Mapai. Their chief complaint: the agnostic government and the Jewish Agency are forcing children in Israel into non-observant schools. One of the chief howlers in the raucous caucus is the editor of the JOURNAL, Rabbi I. D. Bergman, who periodically shrieks in front-page editorials that the Israeli government, by denying children an orthodox education, is treating refugee youngsters like Hitler treated their parents.



SILVERS

children when it lacks the means and personnel even to look after the minimum needs for the education of children." It seems questionable, however, whether such considerations will quell the high-riding Bergamnia. No wonder Ben Gurion recently asked Israel Rokach and his General Zionists to come into the cabinet.

Well, Well, A List Of Jewish Jews

Dr. S. Margoshes, of the DAY, has also compiled a list of important Jews of the half-century, but it doesn't contain names like Einstein, Freud, and Leon Blum. His is a list of the most influential Jewish Jews. His big ten: Herzl, Weizmann, Eliezer ben Yehudah (pioneer Hebraist), Bialik, Peretz, Chafetz Chaim (Israel Mayer Kagan, Polish sage and saint), Brandeis, Ben Gurion, Abba Hillel Silver, and Abraham Cahan. The inclusion of Cahan, founder of the FORWARD, is an unusually friendly gesture from an editor of a rival paper.

What Would You Say In Answer To This One?

Few articles in the Yiddish press evoked as many responses as one by I. M. Kersht in the FORWARD. Kersht dealt with the question "Should an adopted child be told that he is adopted?" The writer reported on a couple who adopted a boy, and 13 years later were blessed with a child of their own. The father felt that the adopted son should be told the truth. But the mother held otherwise. Kersht's opinion: the mother was right. An avalanche of letters hit the writer. Most of the letter-writers agreed that it was better not to tell.

MOSES NAMED GREATEST JEW OF ALL TIME BY POST READERS

Moses the Lawgiver has been picked by POST readers as the greatest Jew of all time.

POST readers voted for the 10 greatest Jews of all time in the fourth great books contest.

The list of the composite choices of readers in the contest was: Her list was:

- | | |
|------------------|----------------|
| 1. Moses | 11. Isaac |
| 2. Maimonides | 12. David |
| 3. Theodor Herzl | 13. Abraham |
| 4. Abraham | 14. Moses |
| 5. David | 15. Hillel |
| 6. Einstein | 16. Maimonides |
| 7. Isaiah | 17. Rashi |
| 8. Hillel | 18. Spinoza |
| 9. Spinoza | 19. Herzl |
| 10. Weizmann | 20. Einstein |

The emphasis on the prophets in Israel was noteworthy as was the fact that of the two living Jews on the list, one was a leading Zionist. Inclusion of Herzl gives two of the first ten places in the all-time list to Zionist leaders.

The winning list was submitted by Annette Tofield, 1527 Stan-

The first traffic light in Tel Aviv went into operation this week at the corner of Herzl Street and the Jaffa-Tel Aviv Road.

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Names In The News

LERNER DESCRIBES THE EDUCATION THAT BROUGHT HIM BACK TO FOLD

"AN expensive education" Jewish Floridian, local Anglo-Jewish weekly, reported also that three other local agencies, the Protestant Service Bureau, the Catholic Charities Bureau and the Negro Service Council also each received a similar grant.

Lerner, at a dinner meeting of the American Jewish Congress, as reported in Congress Weekly, told of a conversation with a young man who once was a student of Lerner's at Harvard some 15 years ago. The exchange occurred at a Jewish meeting in Boston where the young man said he was "terribly surprised" to find Lerner addressing a Jewish meeting "because as I remember you 15 years ago you were not interested in this sort of thing." Lerner replied that the young man was right, adding "I have had a very expensive education. Before I could get educated as to the relation between myself and Jews elsewhere in the world, six million of my brothers and sisters had to die." And Lerner said he added "I do not intend that anyone else will have that expensive an education again."

The Surprise Assist

The Jewish Social Service Bureau of Miami was the recipient of a gift of \$1,000 from a somewhat surprising source—columnist WALTER WINSTON.



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The Fight Renewed

Heavy artillery boomed again this week on one sector of the overseas versus local needs debate, with HENRY MORGENTHAU, Jr., general chairman of the United Jewish Appeal, as the target. DR. MAURICE EISENDRATH, president of the (Reform) Union of American Hebrew Congregations, lined up his sights in an open letter to the UJA chairman and fired a charge that continued insistence on meeting overseas needs to the "virtual exclusion" of religious and cultural needs at home would result in "spiritual bankruptcy" of U.S. Jewish life. Dr. Eisenrath was particularly irked by some reported remarks of Morgenthau on ghettoization and on the insecurity of American Jews, charging that the "recourse of crying havoc" was a "consciously and carefully contrived scaremongering in order to impress us American Jews with the notion that our future is uncertain or even doomed in this democracy and that there is redemption for all of us in Israel alone."



Eisenrath

Correction Item

The guest item reported in this corner concerning a visit by Rabbi MILTON STEINBERG to Congregation Ahavas Israel where the New York rabbi commented on kashrut (NJP Jan. 13) actually occurred, but not in Grand Rapids. Rabbi HERMAN KIEVAL explains that the report, which appeared as a guest editorial in the Congregational Bulletin, was merely an exchange

WANTED TO BUY

We would like to buy a private collection of Judaica for the Minnie Cobey Memorial Library of the Tifereth Israel Congregation. Write Rabbi Nathan Zelizer, 1354 E. Broad St., Columbus, 5, O.

Radio Roundup

The Post will present here weekly a summary of nationally-broadcast radio programs of interest to Jewish listeners. No responsibility is assumed by The Post for last minute changes by radio networks.

SUNDAY, JAN. 29—Mrs. Chaim Weizmann, First Lady of Israel, speaking in behalf of the World Jewish Child's Day by radio from Israel on the "Eternal Light" program, 12:30 p.m. EST, NBC.

SUNDAY, JAN. 29—Rabbi William F. Rosenblum, New York rabbinical leader, speaking on "Old Charters for New," last in a series of four sermons on the "Message of Israel" program, 10 a.m. EST, ABC.

item picked up from the bulletin of Rabbi Steinberg's Park Avenue Synagogue. Rabbi Steinberg said it, but not to the Grand Rapids congregation.

The New Approach

Arguing that the issue of whether the head of worshipping males should or should not be covered in the synagogue was a symbol of the differences in American Judaism, youthful Rabbi DAVID RAAB, urged his congregation in Temple Judah at Cedar Rapids, Ia., to adopt the principle of head-covering as a step toward unity. Citing other Reform congregation that have already adopted the policy, Rabbi Raab said the move was a "must" and that "any other course would lead to perpetual strife, enmity and disintegration of the religious Jewish life in the community."

With The Rabbis

APPOINTMENTS — Rabbi ZEVI TABORY, formerly spiritual leader of Congregation Shearith Israel in Baltimore, has been elected spiritual leader of Congregation Zichron Ephraim in New York city. Rabbi ALBERT D. SCHWARTZ of Baltimore, was elected associate rabbi of the New York synagogue.

INSTALLATIONS — Rabbi MENAHIM M. GOODMAN will be officially installed as spiritual leader of the Tifereth B'nai Jacob Congregation in Minneapolis Sunday.

Rabbi EPHRAIM F. EINHORN, formerly of Goel Tzedec Congregation, Toronto, was inducted as rabbi of Temple Beth Israel in Bradford, Penn.

Report From Hollywood

EGG ROUTE OF HECHALUTZ FARM DOES BRISK BUSINESS AT MGM

By SIMON WINCEMBERG

THE egg route of the Hechalutz hachshara (agricultural training farm for Israel pioneering) at Colton, California, is now firmly established among a good part of the office personnel of Metro-Goldwyn-Mayer.

The Colton chava which has, during the past two years, sent some 20 people to kibbutzim in Israel, and has by now succeeded in making a considerable impression upon neighboring farmers—who at first had skeptically known it as the "Jew-ranch"—has now been given an excellent unofficial representative in MGM's legal department. She is Lotte Lustig, a 21-year-old, Vienna-born, Shanghai-raised chaverah of unaccountably Yemenite beauty.

Wincenberg

YIDDISHISTS will no doubt be pleased to learn of the L. A. DAILY NEWS' latest contribution to a better appreciation of the Yiddish language in its review on the movie page of a concoction known as the "Borsht-capades." Wrote Darr Smith, the reviewer, re some Yiddishized parodies of popular songs:

"These are wonderful little variations on the basic lyrics—tossing in the Yiddish where it has the best double meaning. It's nothing dirty or vulgar, mind you. It's just that most Yiddish does have a double meaning."

THE staging of that spectacular duel with whips in "Song of Scheherazade," and the expert manipulation of the bull-whip (an extremely difficult and dangerous weapon, which can not be faked) in the forthcoming western, "The Sundowners," are the work of Daveed Kashner, an Israeli.

SOME local Zionists were invited recently to a private showing in a studio projection room of some hastily assembled footage shot in Israel. The film had been plodding through some placid rural scenes of kibbutznicks cutting grain, and seemed to be at an end when, abruptly, an underground tunnel was flashed on the screen. The tunnel soon was alive with fierce looking Arabs who were carrying on a running gun battle versus a clear-eyed brunette and a fast-moving juvenile in jodphurs.

To the credit of the viewers it must be noted that it took but a moment to catch on to the fact that a too-obliging projectionist had merely been trying to round out the program in best double-feature tradition. He had begun to show them some scenes of a film on a (to him) practically identical subject—a mythical kingdom of murderous Arabs, who provide the hiss interest in "Perils of Nyoka," a serial in 15 delicious installments.

JOE SHAFTEL, formerly with Paramount, who had gotten to Israel via the underground as a correspondent for World News Service, has announced the formation of his own production unit in Hollywood.

First on the schedule of Joseph Shafatel productions will be his original story, "Star in the Wind," headed for a major studio release.

The story, which deals with a number of exciting events surrounding the establishment of the State of Israel, is now in its pre-production phases. Possibilities are that the production, to be filmed in Israel, will be financed by private capital on an arrangement which will assign some 50 per cent of the profits to the United Jewish Appeal.

AMPLIFYING my gloomy report on the subject of Jewish teaching films, a note from Rabbi Meyer H. Marx of Rockford, Ill., points out that a Chanukah film called "The Lamp and the Sword" was available through Temple Israel of St. Louis, Mo. He reports that "It is 16 mm. sound, running time, half an hour. Unfortunately, however, when I wrote for it to show to my Sunday school at the recent Chanukah season, I was told that it had been used so much that the sound track was not very intelligible. They also have a film 'Seder in a Jewish Home' in the same condition, and a silent film 'Customs and Ceremonies' which is usable."

Meanwhile, I've been trying for the last ten minutes to check on a Reuters dispatch about Holy Land Films, Inc., which apparently is in the process of being organized right here, by Rabbi Harry L. Solomon of England, and Rev. Paltiel Buchner, who has spent years at Warners and Metro-Goldwyn-Mayer in the story and research departments, and whose Hollywood Synagogue came in for a good deal of attention last year, when one of his pre-High Holy Day ads turned out to be a rather biting satire on the blatant and extravagant claims of "world-famous cantors," "boy wonders" and "omid kinstlers."

Jaffe Heads Board Of Merged HUC-JIR

CINCINNATI—(NJP)—Lester

A. Jaffe, Cincinnati attorney, was elected board chairman of the Hebrew Union College-Jewish Institute of Religion at completion of the merger of the two Reform seminaries this week.

Dr. Nelson Glueck officially became the president of the new joint institution.

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Knoxville—Second In A Series Of Reports On Smaller U.S. Jewish Communities

Knoxville Jewish Community Lists National Organizational Figures

No community, Jewish or non-Jewish, can be identified solely in terms of its outstanding men and women, on the principle that leaders must have people to lead. Many a hard and able member of any community prefers to work quietly.

Moreover, any list is bound to overlook many persons who are considered among a community's leaders by one group or another.

Yet it remains true that every community has a substantial number of persons of more than normal gifts who are profound believers in using those gifts for the benefit of the community in which they live, rather than for themselves alone.

Listing of those in that category in Knoxville is part of my survey of that community, and the list follows, with the qualifications noted previously. The list is alphabetical.

The Young Do Lead

David M. Blumberg is rated the most active young leader in the community, with posts of leadership in B'nai B'rith, Beth El Temple, Jewish Welfare Fund and other areas.

S. Harry Busch was chairman of the Jewish Welfare Federation in 1946 and 1947 when the largest funds in Knoxville Jewish history were raised.

J. B. Corkland is former president of Heska Amuna Congregation and now Zionist Organization of America district president.

Mrs. J. B. Corkland is founder of the Knoxville Hadasah chapter and a former president of the Heska Amuna Sisterhood.

Max Friedman, city councilman and former Knox county squire, active in the Jewish Welfare Federation, former president of the Jewish Community Center, active in all civic organizations.

Louis Glazer, president of the Jewish Community Center, co-chairman of the Jewish Welfare Fund.

Heads Fund Drives

Max Kesselman was co-chairman of the history-making 1943 and 1947 welfare drives.

J. J. Levitt, city editor of the Knoxville News-Sentinel, former Jewish Community Center director, boy scout director.

David B. Liberman, former president of B'nai B'rith, Jewish Community Center director, Heska Amuna secretary.

Dr. S. Marcovitch, member of the entomology department at the University of Tennessee.

One of Busy Men

Max Morrison served as Jewish Community Center president for three terms, a member of the Jewish Welfare Board center section, former Anti-Defamation League chairman, member civil service commission.

Nathan Robinson, ardent worker for Heska Amuna, Jewish Center, Jewish Welfare Federation and ZOA.

Isadore Rosenblatt, rated one of Knoxville's hardest workers for all civic causes. Former Heska Amuna president and of ZOA.

New Moves Underway For Country Club

Starting from the top and reading left to right, Max Morrison, Isadore Rosenblatt, J. B. Corkland and Mrs. Corkland, S. Harry Busch, J. J. Levitt, Dr. Harold J. Winston, David B. Liberman, Rev. A. J. Robinson, Max Friedman, Milton Collins, Louis Glazer, Charles Siegal, Max Wolf, Nathan Robinson, David M. Blumberg, Mrs. C. C. Strasburger, and Mrs. Harry Strauss.

Knoxville has no Jewish club like those for which Atlanta is famous, or like the one started in neighboring Chattanooga. Sporadic attempts have been made to get a club started and currently, interested individuals are looking around for property for such a purpose.

The kind of recreation and good food unabashedly offered by the Atlanta club is the aim of the club backers for Knoxville Jewry.

and B'nai B'rith, Jewish center director, treasurer of Jewish Welfare Federation for eight years.

Rev. A. J. Robinson, former rabbi at Heska Amuna and now its president.

Leading Scientist

Prof. W. M. Shaw, founder and superintendent of the Jewish Community Center Sunday School and the only member of the community to serve on the Jewish Center board from its start. Associate chemist at the University of Tennessee.

Plenty of Offices

Charles Siegal, former city councilman, American Legion and Forty and Eight officer, President of B'nai B'rith and former ZOA treasurer.

Rabbi Leo J. Stillpass, spiritual leader of Knoxville's Reform Temple Beth El, Hillel Counselor at the University of Tennessee.

Mrs. C. C. Strasburger, voted one of Knoxville's outstanding women civic workers in 1948, president of the Kentucky-Tennessee National Federation of Temple Sisterhoods and a national Federation officer.

Mrs. Harry Strauss is B'nai B'rith Women district vice president, member of the White House Conference on Children and Youth, voted one of city's outstanding women last year.

A National Figure

Dr. Harold J. Winston is vice president of the Junior Chamber of Commerce, president of the Temple Beth El Brotherhood, holds membership on the State's Safety Council and on President Truman's Committee on Safety.

Ben R. Winick, pillar of the community for 25 years, past president of many Knoxville Jewish organizations, president of the S. E. Region of the ZOA.

Max Wolf, former president of the Jewish Center, first chairman of the Jewish Welfare Fund, former B'nai B'rith president and state chairman, board chairman of Heska Amuna.

BEN WINICK'S JEWISH SERVICE . . . COVERS QUARTER CENTURY SPAN

When Ben R. Winick was elected president of the vigorous Southeastern region of the Zionist Organization of America, the election climaxed a quarter century of service Judaism, humanitarianism and brotherhood.

Winick's leadership in the local ZOA district during his presidency in 1944 and 1945 helped develop it into a strong unit.

Knoxville's Rabbis



STILLPASS CASSEL

Developing Judaism Seen In Knoxville

While Knoxville has no Conservative synagogue and the two congregations are at the opposite ends of the Jewish religious scale of Reform and Orthodoxy, a report that there are no signs of a developing American Judaism in Knoxville would not be accurate.

The Reform rabbi, Leo Stillpass, has added many ceremonies and enriched the ritual at Temple Beth El with many observances dropped in the past from Reform practice.

On the Orthodox side, such signs as late services, sermons in English mixed pews, cars parked outside the synagogue—are indications of a tendency toward Conservatism.

Noteworthy also is the pattern of close cooperation between the two rabbis in working for Jewish values through the Jewish center, the Sunday school and Jewish organizations.

Despite the fact that the Ku Klux Klan is not unknown in Knoxville and the surrounding area of Eastern Tennessee, the Jewish community is confident that it is not one of the hooded group's targets.

Spotlight On Knoxville

Last November The POST conducted a survey of Dayton, a U. S. Jewish Community of some 5,500 in a city of 300,000 persons in the center of Ohio.

This week the spotlight shifts to Knoxville, Tenn., a city of about 175,000, but with the smallest Jewish population and the lowest percentage of Jews of any U. S. community of more than 100,000 population.

There are only 250 Jewish families in Knoxville. This is a maximum estimate. The minimum figure, which is accepted pretty widely, is about 200 families.

There are two rabbis, Reform Rabbi Leo Stillpass of Temple Beth El, and Orthodox Rabbi Louis Cassel, of Heska Amuna synagogue. The membership of both congregations is hardly that of an average size congregation of many communities even smaller than Knoxville.

No one is able to give any reason—except that of geographical isolation—for Knoxville's small Jewish population. In fact, some years ago, a number of older families moved to neighboring Chattanooga, 120 miles away, because they wanted to live in a larger Jewish community.

There has been a considerable influx in recent years from nearby Oak Ridge, where there is a sizeable number of Jews (more than half as many Jewish families as in Knoxville itself). However, the influx has been less than the sizable increase in other communities where large wartime operations were conducted.

Knoxville has only three Jewish doctors and one Jewish dentist. With this information for background, The POST starts its report on Knoxville, Tenn.

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Allocations from contributions of Knoxville Jewry in 1948—the 1949 allocations have not yet been determined—followed the usual patterns, particularly in giving to civic defense agencies.

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Few Losses Known Via Inter-marriage

There are nearly 20 intermarried families in the Knoxville Jewish community. All are Jewish men who married non-Jewish girls. Most of the families are affiliated either with the Reform Temple or the Orthodox synagogue. There are a few cases of Jews who married non-Jews and then left the Jewish community for Christian affiliation.

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Knoxville Gets New Orthodox Rabbi

Knoxville has acquired a new rabbi, Louis A. Cassel for its Orthodox synagogue, Heska Amuna.

Starting Jan. 1, Rabbi Cassel succeeded Rabbi M. M. Goodman, who served for six years before accepting a pulpit in Minneapolis.

A member of the (Conservative) Rabbinical Assembly, Rabbi Cassel came to Knoxville from Syracuse. He plans programs tending toward a Conservative service and will be in charge of the Talmud Torah at the synagogue.

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Knoxville Jewish Youth Hold Major Civic Posts In Community

Where other Jewish communities pay lip service only to the ideal of bringing their youth into leadership opportunities, Knoxville Jewry vigorously cultivates its youth for community leadership.

Many young Knoxville Jews are active in top positions, a process heartily approved by the previous past presidents have been older leadership.

David Blumberg is a prime example. In his early thirties, he is a past president of the Temple and of the B'nai B'rith lodge, an ardent worker in the district and Grand Lodge and second vice president of the district.

Just Kids

The past commanders of the Knoxville Jewish War Veterans post have all been under 35, and the present commander Sol Farman, is 27.

Louis Glazer, president of the Jewish Center, is 31 and pre-

equally youthful. Dr. Harold Winston, president of the Temple Brotherhood, Leon Saroff, president of the Heska Amuna Brotherhood and Joseph Epstein, who held that post at 32, are other examples. Still others are Dr. Herbert Nash, assistant Sunday school superintendent, and Melvin Goldberger, former president of the Temple Brotherhood.

First DP Family Settled In Knoxville

The first of six Displaced Person families accepted by the Knoxville Jewish community has arrived, Nathan Jakubowicz, his wife and their son.

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Of all its institutions, Knoxville Jewry is most proud of its Sunday school, a successful joint effort of the community's Reform and Orthodox congregations.

The only Jewish Sunday school in the city, it has almost 100 per cent attendance. Classes are held at the Jewish Community Center.

The curriculum common to most Sunday schools is used but no religious subjects, where controversy might develop, are taught.

Every Jewish child in Knoxville attends and many are brought from surrounding towns for miles around by parents who make the round trip with the children each Sunday. Total attendance is 104.

Rabbi Leo Stillpass teaches Hebrew to about 15 children of his Temple, and also teaches his own confirmation class.

The Orthodox Hebrew school has a regular attendance of 15 to 18 pupils.

Knoxville 1949 Drive Was A Bad Failure

With all allowances for the general drop in contributions in Jewish fund-raising in the U. S. from that of 1948 to 1949, the Knoxville drive last year was undeniably a failure.

In 1948, \$80,745 was raised. In 1949 the total fell to \$27,000.

Six or seven large givers, whose combined gifts in 1948 totaled \$40,000, gave nothing last year.

The economic situation had

nothing to do with the stand of the big givers last year and, for the most part, personal reasons were involved. What these were remains a community secret.

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A Cohesive Community

Knoxville Jewry is rated as an unusually cohesive community, in considerable part because of the familiar phenomenon of Jews responding to exclusion from the majority by greater social cohesion as a community.

The usual barriers between Orthodox and Reform and between rich and poor exercise little impact.

Most of the women belong to B'nai B'rith and Hadassah and most of the men belong to the Zionist Organization of America district and to B'nai B'rith.

Community social events usual-

ly find a generous intermixture of those belonging to the congregations and expert observers believe there are no real social lines separating Knoxville Jews from each other.

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Retired Merchant Helped Finance Knoxville's Busy Jewish Center

Max B. Arnstein's name pops up frequently in the history of Knoxville Jewish life as one of its pioneers, and financial father of the Jewish Community Center.

As a young immigrant he spent much time with the family of Bernard Baruch in South Carolina. Entering the mercantile business he later, in 1888, established with Herman Baruch, recently retired U. S. Ambassador to Holland, and brother of Baruch ernard, the Baruch and Arnstein department store in Knoxville.

As a resident Arnstein busied himself in civic and community affairs, helping the Reform Congregation's purchase of Temple Beth El in 1914.

Leaves Endowment
After four decades, he retired from business and when he left Knoxville, he left the community

an endowment for a center.

Now in his 91st year, Arnstein, living with his wife in New York, maintains a spirited interest in the affairs of the community by means of correspondence.

The beautiful three-story brick Jewish center was dedicated in 1930.

Took Several Years

After early years of struggle against a reluctant community, the JCC acquired its first full-time director in 1936, Norman Weisman, now an Indianapolis businessman. His two years brought many adolescents into the center. One of them, Milton Collins, is now executive director, and another, Louis Glazer, is the Center president.

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Women's Viewpoint

OTHER JEWISH BEAUTIES CAUGHT THE EYE OF HISTORY-MAKERS

By HELEN COHEN

WE KNOW that the emphasis in the story of Queen Esther was not that she was chosen by the Persian king as one of his wives, but that she willingly risked her advantageous position to save her people from undeserving disaster, which makes the story worthy of its honored position in Jewish history.

But we notice a couple of other Hebrew lasses to whose beauty other mighty rulers succumbed. And it is a moot point to what extent Judaism was affected by these relatively unknown alliances.

While he founded an admirable religion, Mohammed himself was heir to not a few human frailties, one of which was a proclivity for accumulating women. One of the worst blots on his record are the conditions under which he acquired one of them, Safiyya, a Jewess. Their marriage occurred on the evening of the battle in which her husband was captured and executed. Mohammed had viewed the captured women at the end of the day and she had found favor in his eyes.

Mohammed himself as well as the Moslem religion learned much from Judaism. But the two religions later became antagonistic because Jews viewed with levity some of the new group's ideas. Whether Safiyya influenced Mohammed either way is a matter of conjecture.

Then there is the story of Alfonso VIII of Castile who lived about 800 years ago. TIME magazine, describing the recent discovery of the burial place of his royal family tells us under what circumstances the burial site came into being. Handsome Alfonso was married to a haughty English princess, sister of Richard the Lion-hearted, but he tired of her and ran off to Toledo with his "darkly lovely Jewish mistress." The love story lasted for seven years, until she was poisoned by agents of Alfonso's wife. Back home came Alfonso, and to make atonement, he established a cloister of nuns which would also serve as a burial site for the House of Castile.

Our unnamed Jewess was thus responsible for the many scientific discoveries now unearthed with mummified royalty. Perhaps we haven't heard more about her because of Christian reluctance to admit such a thing as feminine charm and beauty in Judaism.

A Newly graduated rabbinical student, during an exchange of letters with another member of The Post's staff, spoke his mind about "Women's Viewpoint."

"I tended to feel superior and snide in regard to her column. Actually, she does, as you say, reflect the thinking of a great many American Jewish mothers and fathers. Unfortunately, however, I think that a great many of my compatriots regard her with the same senses of superiority and snideness that I had. Perhaps this is because the printed word and the by-line carry with them an air of authority and finality causing Helen Cohen to appear to be a person who dares to think she is an authority on Jewish life rather than one who is thinking and feeling her way through. I do think, however, that she sometimes does express opinions about certain aspects of Jewish life with an air of finality causing many of the people for whom she speaks to accept her word as the last word on the subject. As a poser of questions and challenges to Jewish communal leadership she is, I think, splendid. But I think she might often be more cautious about trying to have the last word on the subject. I refer particularly to her utterances on the development of Jewish law and tradition. The problems she brings up certainly demand consideration and solution, but I don't think that even she believes there are any cut-and-dried answers to them which can be given on one foot, or in one column."

I WAS looking through H. G. Wells' "Outline of History" to see his stand on Jesus, and found him touching on the inconsistency in the New Testament which I mentioned to you—that of tracing Jesus' ancestry back to King David through his father Joseph, and then insisting that Joseph was not his father. "As though it was any honor to Jesus," scornfully asserts Wells, "or to anyone to have such a man as an ancestor."

Obviously the 20th century Christian historians didn't see eye to eye with the long ago authors of the New Testament, Jews and erstwhile Jews, to whom the name King David was the height of glorious honor, a reminder of the days when the Jewish nation basked in the sun.

Rains Delay Plans

For Israel New-comers

TEL AVIV—Rains have delayed the transfer of new arrivals from immigrant camps and slowed down settlement on land and building of houses.

During the first week of January, 80,453 immigrants were in

camps and 1,965 immigrants arrived in Israel. Another 2,120 immigrants arrived at Haifa in two days last week.

YOUR NAME

Conducted By
N. Pearlroth

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post.

Balsky Harris

Estelle Balsky, 162 E. 4th St., New York writes:

Kindly let me know what my last name means.

Balsky is of geographical origin. It was formed out of the name of the Polish town of Bialsk, called Bialsk in Jewish. Bialsk is situated near Bialystok and had a considerable Jewish population before the war. The meaning of the town's name is "The Town Situated on the White River."

Jacqueline Harris, 150 E. 182 St., New York, writes:

I am interested in learning what the name Harris means.

Harris is the anglicized version of the Jewish "Herz" or "Hirsch." These latter two names are adjuncts of bynames of the Hebrew name Naftali. In the Bible, Naftali is referred to as "fleet as a doe." For many centuries in the past, Jewish boys named Naftali bore the additional name of Hirsch (a stag) or Herz. Jews in English-speaking countries altered it to Harris.

Not at all! These are not special or unique cases. YOUR name too has a history stretching back through the story of a great people. Find out what your name means by writing to Mr. Pearlroth, care of The Post.

Synagogue Offers \$24 Junior Memberships

ATLANTA—The Ahavath Achim Congregation disclosed this week that it was offering junior memberships at \$24 a year dues to all young people under 25.

The offer was reported in the current congregational bulletin, which announced the innovation was being tried in response to "many requests which we have had from young people desirous of affiliating themselves with our traditional Congregation, but who are not yet able to meet the full membership dues."

First With The News
The National Jewish Post

What Foods These Morsels Be

★ ★ ★

LEAH Leonard points out in her chapter on food in Israel in her new book "Jewish Cookery" that lentils, part of the average menu of Sephardic Jews, date back to the time they were prepared in the Biblical "mess of pottage" in the story of Jacob and Esau. We offer several traditional recipes for lentil soup this week.

CREAM OF LENTIL SOUP

1 cup lentils
2 tbsps. butter

1/2 tsp. sugar
2 tbsps. salt
3 cups hot milk

Soak lentils in water several hours or over night. Place in pot with water in which they were soaked, and let boil gently, stirring often, until very tender. Keep adding just enough hot water to keep lentils covered. Add butter, salt and sugar. Heat milk to just below the boiling point, rub lentils through a sieve directly into milk, and serve immediately.

LENTIL SOUP

2 cups lentils
2 tbsps. butter
1 onion, diced

3 pints hot water
3 stalks celery, diced
1 tsp. salt
1/4 tsp. pepper

Soak lentils in water to cover several hours or over night. Drain. Heat butter in pot, add onion and let brown. Add lentils, and let cook with onion, stirring constantly, for 5 minutes. Add water, celery, salt and pepper, and let simmer until lentils are tender. Rub through a sieve. Return to pot, bring to a boil, and serve.

LENTIL SOUP

Follow exactly recipe for Split Pea Soup, substituting lentils for peas. Add 1 1/2 cups strained tomatoes, if desired.

SPLIT PEA SOUP

salt and pepper
1 1/2 cups split peas

1 qt. hot soup stock
3 frankfurters, if desired

Pick peas over, wash, and drain. Soak overnight in water to cover. Heat to boiling point, let simmer tightly covered four hours or until very soft. Rub through a strainer into hot soup stock, bring stock to a boil, season to taste, and serve.

Or, before rubbing peas into the soup stock, cut the frankfurters into eighths and boil in the soup stock until tender. Remove frankfurters, and rub peas into soup stock. Season to taste. Cut frankfurters into small discs, and place a few spoonfuls in each bowl of soup.

Israel Pushes Exports In Many World Markets

TEL AVIV—Israel goods are reaching markets throughout the world according to a list of recent export transactions published by the Tel Aviv-Jaffa Chamber of Commerce.

Chocolate was exported to the U.S. and Canada; honey to France; canned puree of tomatoes to Britain; wines to Britain, the U.S., Switzerland and Sweden; biscuits to the U.S.; knitting wool to Hungary; raincoats to Holland; furs to Switzerland; shoulder pads for coats to South Africa; knitted goods to Britain; optical lenses to Yugoslavia; shaving brushes to Holland; razor blades to Rumania; machines for the extraction of citrus oils to Jamaica; Hebrew books to the U.S., Canada, Britain, Holland, Aden; ceramic work to the U.S. and Britain; feathers and candles to the U.S.

Citrus byproducts, orange oil, dental equipment and artificial teeth are also being exported.

TEL AVIV—A budget of \$15,000,000 will be granted to the institution established by the Government, the Jewish Agency and the Joint Distribution Committee to care for the chronically ill, aged and blind new immigrants.

DETROIT — (NJP) — The national executive committee of the Jewish War Veterans will hold its next meeting here March 25, it was announced this week.

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Mr. Acheson And Arms For The Arabs

RESUMPTION of selling of arms to the Arab nations can be defended as it was by U.S. Secretary of State Dean Acheson on any number of grounds, and in the case of his recent statement to Rep. Jacob J. Javits the inference is left to be drawn that these arms are being sent to strengthen the Arab nations against Russia.

Dean Acheson makes it clear that the arms are not directed against Israel and it is to be hoped that such is the case, although a much better way to reassure Israel would be to keep the arms here in the United States.

But if reasons are wanted why arms should not be sent, and if the interest of the Arab nations is the primary concern, then Dean Acheson might think of the possibility of the Arab nations using these arms against each other.

The Arab states know now that it was not for want of arms that they were unable to defeat Israel. It was lack of more intangible assets, such as morale, that brought disgrace to Arab arms. So the chances are that the weapons of war will not be turned on the new state, which has problems enough without having to reckon with a resumption of fighting.

But the best reason for not sending arms to

Israel are the plans of the United States for rehabilitating the entire Near East economically. The money being spent for guns both by the Arab nations, and by Israel, which has to expend much needed resources in order to keep up with her militant neighbors, is needed so sorely to buy food, or tractors, or seeds, or pipelines, that what Acheson ought to be doing is to ask the Arabs and Israel to consider plans for disarmament. That would be statesmanship. That is what smaller nations would like to see from the United States State Department. Not the sending of arms.

If Russia were to decide to move into the Mediterranean area, the forces of the Haganah, together with the Arab arms and all the military resources of any other near-Eastern potential allies, would not stop her, and Acheson knows this as well as he knows that any Russian move would find easy progress until it hit the Israeli borders. From then on, the Russian advance might be slower for no nation will violate Israeli borders with impunity.

So much for Mr. Acheson's logic, and his motives. Now maybe he'll explain why the U.S. is sending arms to the Arabs.

Rabbi Silver And The United Jewish Appeal

RABBI Abba Hillel Silver's recent repetition of his earlier statement that the 1949 United Jewish Appeal had not raised more than \$90,000,000 is a political maneuver which must be allowed him in view of the fact that he is fighting for his place in the Zionist sun—most probably for election to the presidency of the World Zionist Organization.

If Rabbi Silver's figures are accurate, then certainly the officials of the United Jewish Appeal are to be criticized for falsely representing the total raised. Either Rabbi Silver is right or not, and the UJA has an obligation to announce the correct figures.

But there is an added point involved.

When Rabbi Silver resigned from the American section of the Jewish Agency over the defeat suffered by his position—that the whole Jewish Agency had no jurisdiction over internal affairs in the Jewish community of the United

States—he wiped his hands of the UJA and did not lift a finger in behalf of the 1949 drive.

Admittedly the 1949 UJA campaign suffered a tragic reduction in monies raised, whether the final figure was \$90,000,000 or \$110,000,000. That meant people could not be taken out of the tents in Israel and the other dire needs could not be filled. The UJA copy writer would say that lives were involved, too.

It should be put on the record that Daniel Frisch put the full weight of the Zionist Organization of America behind the UJA from the moment he ascended to the presidency. No politics could interfere with Mr. Frisch's belief that the success of the UJA was too vital for the welfare of Israel for the ZOA under his guidance to do anything else but exert every effort to see that as much funds as possible were raised.

First Signs Of Change In Israel Orthodoxy

WHILE most of the American Jewish community, not excepting the Orthodox, have been criticizing the Israeli for their lack of piety, The POST has held to its conviction that since there is no alternative, a living Judaism must develop in the new state. When it does, and as it does, and with the Orthodox leadership doing it, the kind of religion will be meaningful to the Jew of today, not alone in Israel, but in all parts of the world.

So The POST has been watching carefully for the first signs of this development. Up until this point, the watch has been fruitless, but a report of a recent convention of the Hapoel Hamizrachi of Israel (labor wing of the religious Zionists) indicates that our wait has not been in vain.

Read these sentences carefully; do not let their import escape you. This is not the Mapai speaking or the General Zionists, but the Religious Zionists, although it is the labor element of that body.

"There was a minority which felt that in reality (in connection with religion and state) nothing has changed and that the main problem was to make chaverim more conscious of their task to learn and to accept the authority of our rabbis. The majority, however, felt that religious leadership and especially rabbis, have to be prepared to meet the challenge of our time and have to make an effort to the end that Torah would really become the basis of life in the State."

The Center Neglects Jewish Culture?

MR. GALLOB, our alert managing editor, has come across the 1950 mid-winter activities schedule of the Jewish Center of Buffalo, listing 51 activities, from interior decorating, interior ceramics, modern barefoot dancing, great books, stage craft, better English, and so on.

There is out of the total, one Jewish course, "Being Jewish—1950."

The announcement, which was published in the Buffalo Jewish Review, is definitely misleading. The POST is sure. No Jewish Center today would allow Jewish culture to be so neglected and outweighed in its program. So we'll wait for some clarification from Buffalo. This will give that Center a chance to crow about the program it is providing for the Jewish community.

Current Comment

History of Egyptian and Babylonian Jewry in the days of the Second Temple poses the issue for relationships of Jews in Israel and Jews in other countries, says the "Zionist," of Sydney, Australia, as quoted in the Beth Jacob News of Baltimore—It is not sufficient for Jews in the Galuth to support the State of Israel financially and diplomatically. Important as such help is and was, even in the days of the Second Temple, it cannot forge a lasting link without spiritual solidarity.

The Jews in Alexandria sent generous gifts to their mother country, but at the same time they forgot their language and customs, to such an extent that they practiced idolatry, accepted the Greek culture, and had to have the Bible translated in order that they might understand it.

The Jews in Babylonia were unable to send

rich gifts to Israel, but they contributed much more than their Alexandrian brethren—they lived in harmony with Palestine, helping to perpetuate Judaism by remaining "whole" Jews themselves, and by supplying Palestine with people like Ezekiel, Joshua the Second, Ezra, Nehemiah, Hillel the Elder—of whom it is said in the Gemara that without him the study of the Torah would have been forgotten in Israel—to enumerate only some of the Sages of Babylonian origin, and by providing masses of migrants to revive the languishing land. It is hard to say whether we would still exist if it were not for the Jews of Babylon.

The question that remains to be answered is: Will the present Galuth develop on the lines of the Egyptian, or of the Babylonian? On the answer to this question depends the future of the Jewish people and the Jewish country.

THE EDITOR'S CHAIR

WHEN WE READ in The POST Rabbi Max Weiner's reaction to what his Jewish Community of Camden was doing, we got the unmistakable impression that here was a rabbi who wasn't afraid to tell his people the truth, no matter how harsh that might sound in present-day Jewish life. As a result we wrote the editorial in last week's POST which praised him for his refusal to ignore or to apologize; and for his forthrightness.

Now we have a copy of the Jan. 14 edition of the "Reconstructionist" which carries an article by Rabbi Weiner on "Jewish Law and Jewish Life." All of us like to have our first impressions confirmed, and the article is clear indication that Rabbi Weiner can think as clearly as he can act courageously.

You may recall my "chair" of several weeks ago in which I asked Rabbi William Greenfield to let me do a little experimenting with a like-minded group to see if we couldn't evolve some form of religious expression that would be meaningful for us. I knew what I wanted, and I think a good many readers, even those who like myself attend services regularly, will agree that the present services are not filling any need for the modern-day Jew.

So I knew that my needs weren't being filled, and I had a vague idea that a whole new orientation was needed, although I couldn't state the case either theoretically or philosophically.

But that is exactly what Rabbi Weiner has done in his article in the "Reconstructionist."

He starts out by saying that any attempt to modify Jewish law, such as permitting riding on the Sabbath or changes in ritual are futile, since Jewish practice today has already far outrun such changes. What is necessary, he says, is to get down to fundamentals by removing all the encrustations and then bending all our efforts and using every device at our command to rebuild and from a positive standpoint.

Here are some quotations which give the spirit of Rabbi Weiner's thinking:

"The Sabbath is the nerve center of Jewish life, its most basic institution, yet nowadays it is, of all Jewish institutions, the one most completely undermined. Upon the salvaging of the Sabbath depends the very existence of Judaism. Suggestions have been made to legalize driving a car to services, the use of electric lights, etc. To justify these 'changes' accepted legal concepts such as that of prohibited 'work' are given new definitions. But these are futile attempts even if they should go farther than the most radical proposals now do. They are futile primarily because our contemporaries have gone far beyond these 'leniencies.' Jews have been driving their cars not only to services and for social reasons, but to work and for reasons of business. They have been using electricity in various forms not with the view of enhancing the observance of the Sabbath but out of indifference to the institution. In other words if we follow this line of reasoning we will find that there is no 'leniency' that will have any bearing on saving the Sabbath as a factor in Jewish life.

"Not the manipulation of Jewish law but the saving of the Sabbath is the issue. The only way to save the Sabbath is to impress our fellow Jews by every form of instruction and propaganda with the significance of the Sabbath in their lives and in the life of Israel. Unless Sabbath can be made to mean something to our Jews, unless the institution

can be related to their lives, unless we can develop a positive reaction to it and a desire to observe it, nothing else will help. In other words, we must accentuate the positive, and forget about the negative, at least for the present.

"To draw up a blueprint as to how this can be done would require group thinking and planning over a considerable period of time. It would also take considerable experimentation. But one clue to the solution, it seems to me, is provided by the following line of reasoning.

"If the ordinary American Jew can acquire a proper concept of the Sabbath, of what it has meant for Israel, of what it is capable of meaning for himself, and if there is developed in him a desire to observe it, and if he is given freedom to select or to create the facilities he needs for observing the Sabbath in a manner that is both pleasurable and significant, this ordinary American Jew will begin anew to observe the Sabbath.

"He will do so under severe limitations; he will grope blindly, experiment, and make mistakes, but what he will do will constitute the beginning of the revival of the Sabbath."

I can't reprint the whole article here, but these selections give you the underlying principle which Rabbi Weiner develops much more fully.

You may recall my comment on a new type of Bar Mitzvah service that Dr. Shlomo Bardin has worked out for his service at Brandeis camps. Some readers have written in, asking for it. They have sons preparing for Bar Mitzvah.

I'll go into it next week, as a follow-up to this "chair." I attended two Bar Mitzvah services in the past month and in both cases the boys were participating in a ceremony which had meaning in past centuries but which had been allowed to become frozen instead of developing and growing. Both boys were capable of a much more complete ceremony; both delivered stereotyped talks which meant as much to them as it meant to the audience and as it meant to me. I am not critical (continued on next page)

Portion of the Week

By **RABBI FRANK ROSENTHAL**

THIS portion records the various attempts of Moses to reason with Pharaoh, the plagues and the exodus-plan. (Ex. 10:13-16). The prophetic portion is chosen from the book of Jeremiah 46:13-28. Here, again, we hear a prophecy against Egypt and forms part of the ode of triumph upon the humiliating defeat of Pharaoh at the great battle of Charchemish in 605 BCE and foretells the total collapse of Egypt before the power of Babylon.

The National Jewish Post

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Friday, January 27, 1950

The Sports Whirl

MAX BAER'S STAR OF DAVID
WAS STRICTLY FOR BOX OFFICE

By HAROLD U. RIBALOW

THERE are probably as many sports columnists in the United States as there are chess players in the Soviet Union, but I hope that this column will be different from all the others.

For one thing, it will be a strictly limited column: devoted to Jews in sports. For another, it will not be the kind of chore Anglo-Jewish press readers are accustomed to seeing.

It will not praise Jewish athletes merely because the athletes have Jewish names; it will not be a column of "puffs," which, in fancier language, means that I will not use POST space for publicity items; and the column will call the shots as I see them.

In other words, you will read here as many, if not more, criticisms of Jewish athletes as complimentary stories. One reason is that mere praise gets oversweet—and the fact is that there is a lot of material floating around, and has been for years, which should be aired. And the POST is the sort of newspaper which won't do any censoring along those lines. So here we go—and let's hear from you concerning your reactions to a column of this kind.



RIBALOW

TO BEGIN WITH, I'd like to define the kind of Jews who are fair game for this space. As Ben Gallob, managing ed of this newspaper, put it, we don't, any of us, really believe that there is any Jewish significance in Sid Luckman's passing records or the large number of home runs hit by Sid Gordon.

But if Sid Gordon sends his kinds to Hebrew school—as he does—well, then, there is a story in that. And if Gordon lends his name and prestige to a campaign by the Hebrew Culture Council to get kids in New York to take Hebrew in high school, there's another story. What I mean to say is that the Jewish athletes who will get the breaks in this column are those Jews who act like Jews and know they are Jews.

At the same time, it is fairly obvious that many Jewish readers want to know, purely and simply, who the Jews are, unconditionally. They are not interested in the degree of their Jewishness. This is apparent, too, from the list of "Great Jews" selected recently by POST readers. Bernard Baruch, for example, has been chosen as one of the great Jews. The degree of his Jewishness and the influence he wielded on behalf of his people has often been called into question. Nevertheless, Jews claim him, and proudly. So we'll also mention (no censorship here) Jewish athletes who are headliners for any one of a number of reasons during any given week.

But it isn't always easy to spot the Jews. A half dozen years ago, I was doing a sports column for one of the Jewish syndicates and the columnists doing competing columns (there were a handful of them at the time) played up in large type the exploits of Ed Levy, who was fighting to win a first base job with the New York Yankees.

Ed was trying to win Lou Gehrig's job in the Bronx. And his name was Levy. That was quite an angle, especially for a column on Jews in sports. As I remember it, Ed was feted by a number of landsman-schaften, in somewhat the same style that DiMaggio and Lazzeri and other Italian-Americans were treated when they broke into the majors.

But—Levy was an Irishman! The scoop was mine at the time. It turned out that Levy's parents were Irish, that Levy's mother divorced her husband, married a Levy and gave Ed his stepfather's name. When Ed was asked his religion by the National League when he first came up to the majors (yes, that's a question that is asked), he said "Irish-Jew." But when he returned to the minors, he took his father's name again (which was Whitner) and from that time forward he was more Irishman than Jew. When he got his Yankee chance, the shrewd front-office people persuaded Ed to try the Levy handle again. Neither name helped him. He just wasn't good enough. But it went to prove that even a Levy can be a Gentile.

THIS COLUMN, aware of the Irish Levys, the Negro Levines (there was a Negro fighter named Gus Levine) and the Jewish Mushy Callahans, will try to remain on the ball insofar as

Coming
Conclaves

JANUARY

Rabbinical Council of America, annual midwinter conference, Boston, Jan. 30-31.

FEBRUARY

American Jewish Historical Society, annual meeting, Jewish Institute of Religion, N. Y. 11-12.

Yiddish Scientific Institute, 24th annual conference, New York City, Feb. 18-22.

APRIL

American Council for Judaism, sixth annual conference, Cincinnati, April 21-22.

MAY

National Jewish Welfare Board, biennial convention, Cincinnati, May 6-8.

The Editor's Chair

(continued from preceding page) cizing the boys or the rabis. I am criticizing the system which allows a colorful ritual to become fossilized.

But more on this next week, except to point out that what Rabbi Weine said about the "leniencies" not satisfying the American Jew is exactly what the Orthodox who have been resisting change have been saying to all throughout history who have advocated change.

WE ARE PERFECTLY willing to be shown that we are wrong about Jewish fraternities and sororities, and nothing would suit us—or our enemies—more.

In Toledo last week, where I addressed a ZOA-Hadassah forum, Mrs. Edelstein (she's on the national board of Hadassah) told me that in the University of Michigan Zeta Beta Tau house, the Friday evening candles were lit and other minimum Jewish observances kept.

This was a revelation to me, and maybe there are others, many others, both fraternities and sororities, who do make an effort to observe Jewish practices. Recently Rabbi Alfred Jospe sent me a copy of a letter from our friend Elcanon Saulson (the only lay Hillel Foundation head in the whole organization) at the University of Texas describing the success he is having, even on a minimal basis, of introducing Friday evening candle-lighting, etc., into the sororities and fraternities.

We thought the Texas case was an isolated one, until we heard about the ZBT practice at Michigan.

Jewish fraternities and sororities cannot be blamed too severely for their non-Jewishness since often the members come from an environment where a Jewish observance would be criticized as "old-fashioned." Just as our leadership can't be better than the general run of the American Jewish community, so it would be unfair to expect the Jewish fraternities to suddenly blossom out with full Jewish observances when at home in our Jewish communities—where it isn't so necessary to worry about non-Jewish feelings in the matter—we ignore almost everything Jewish as is.

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Freedom of The Press

HE'S DUBIOUS ABOUT YARDSTICKS
OF ORTHODOX VITALITY IN AMERICA

● Editor, National Jewish Post:

After reading the letter of Rabbi Benjamin Lapidus (NJP Dec. 30, 1949) concerning Orthodoxy as a religious force in American Jewish life, I am constrained to raise the question of definition. What is Orthodoxy in Jewish life? When we say that a person is Orthodox what do we mean? A definition of terms is necessary before any standards can be applied to the growth or decline of Orthodoxy or any other religious group in Jewish life.

The Conservative and Reform groups, while abiding by a set of principles each has adopted for itself, have no specific, detailed code of laws such as Orthodoxy has embodied in the Shulchan Aruch. Does this mean that an Orthodox Jew is one who believes in the validity and authority of the Shulchan Aruch in his personal living? If so, can a person who flagrantly violates major laws of Jewish tradition as codified in the Shulchan Aruch be regarded as Orthodox i.e. Sabbath, Kashrut, etc.)? I have found non-observant and even non-believing Jews who, by virtue of their being members of Orthodox synagogues, regard themselves as Orthodox. Are they correct in their thinking?

Rabbi Lapidus believes that the Dayton Orthodox Congregation, by its increased membership, larger enrollment in the Sunday School and greater Friday night attendance is an example to refute the charge that relatively, Orthodoxy, as a religious force in American life, is waning. Does an increased membership in an Orthodox synagogue, regardless of the religious practices of these members, automatically make for more Orthodoxy? Or does Rabbi Lapidus hope to make them Orthodox because they have become members, attend services and send their children to Sunday School?

Applying the other standards of Rabbi Lapidus, the reader must further conclude that we can judge the relative growth of Orthodoxy by

(1) Overflowing attendance on the High Holy Days (which the Rabbi admits is common to other synagogues).

(2) Satisfactory attendance at late Friday services (Is this in consonance with the Shulchan Aruch or rather in deference to the members' working into Sabbath hours?)

(3) The comparative ease of assembling a daily Minyan (i.e. Orthodoxy is not waning because it is still easy to get ten people for the daily morning service);

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(4) Regular attendance on festivals and Sabbaths (which the Rabbi admits approximates other congregations);

(5) Sunday School enrollment has trebled. Is the Sunday School recognized as the school that will preserve Jewish living in America, and, more particularly, Orthodox Jewish living?

Rabbi Lapidus questions whether religious ritual observance can be an index to the relative strength of Orthodoxy, Conservative or Reform. He believes that "the intensity of feeling, the willingness to make personal sacrifice among the adherents of a particular creed" must be included in any historically validated standard. The Orthodox, he adds, exemplify this more than any other group. With this belief I have no quarrel, but is it a valid standard to measure the growth (or non-waning) of Orthodoxy? Is it not true that this intensity of feeling and willingness to sacrifice has been gradually diminishing even among the Orthodox?

I certainly sympathize with Rabbi Lapidus in his sincerity and honesty of convictions but I venture to say that we must change our definition of orthodoxy if we are to apply standards to measure its growth which do not include Sh'mirat Ha-mitzvot. Otherwise, we shall continue deluding ourselves that a larger membership, a larger enrollment in the Sunday School and greater attendance at the services will make for a more vigorous orthodoxy in American Jewish life.

ABRAHAM RUTNER
Schenectady, N.Y.

San Fernando Weekly
Doubles In Size

LOS ANGELES—The Valley Jewish NEWS, which has been operating as a small 8 to 10-page weekly printed on slick paper, will become a tabloid-sized publication this week, providing almost twice as much copy as the present version.

The publishers said the change was made mandatory by "the phenomenal growth" of the valley's Jewish population.

Settlements in the Negev have received 700 Frisian-Holstein milk cows, the first to be ordered by Israel from the United States.

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Talks Stay Deadlocked In Chicago UJA Crisis

By EARL KLEIN

National Jewish Post Correspondent

CHICAGO—(NJP)—Negotiations remained deadlocked this week between officials of the United Jewish Appeal and local Jewish fund-raising leaders in efforts to reach an agreement on 1950 allocations to the UJA.

The impasse, which has brought a warning from the UJA that it would stage a separate campaign in Chicago for 1950, have delayed the start of the annual local fund drive by several weeks.

It was learned that talks centered on a UJA request for 62 percent of the 1950 collection plus 80 per cent of everything over \$3,500,000, the estimate of 1950 proceeds.

Local campaign leaders denied these were the terms of the parleys, but declined to say what they understood the terms to be.

William J. Friedman, vice president of the Jewish Welfare Fund of Chicago and a member of the bargaining committee, said, "All I can say is that negotiations are still pending but I don't think the terms should be made public."

He said local leaders were anxious to reach an agreement that would end the threat of two drives.

"On our side, we are anxious to settle matters so we can begin our campaign and I am hopeful that there will be one combined drive," Friedman said. "From past experiences Chicago has had with separate drives, I can say they are never success-

ful." He added that "Israel would be the loser if there were two drives because the UJA would raise less than what we are offering."

An earlier UJA proposal asked for two-thirds of the 1950 collections. In response local leaders offered all collections above \$4,350,000, which they contended represented local Jewish needs for 1950.

"We are trying to make a fair agreement but Chicago's own needs are high," Friedman said. "We have a responsibility to our local institutions. We can't close them. Who knows local needs better, those of us who have worked on the drives for years, or a group from New York?"

The Story In Figures

The dispute grew out of a UJA complaint that Chicago has steadily slashed its grants to the UJA from 80 per cent in 1946-1947 to 46 per cent last year.

The debate reached a crucial point last November when top UJA leaders order local officials not to advertise the UJA in the Chicago 1950 drive, until satisfactory arrangements were reached on allocations.

Attorney Withdraws \$100,000 Libel Suit Against Local UJA; Charge Was Ridiculed

National Jewish Post

NEW BRUNSWICK, N.J.—John Fuchs, a local attorney, who charged he was libelled in the 1948 report of the local fund-raising drive which listed a group of alleged non-contributors, this week withdrew a \$100,000 suit "in the interest of the Jewish community."

Fuchs said two quotations in the report of the Greater New Brunswick United Jewish Appeal report held him up to ridicule.

Co-defendants with the local UJA were the Jewish Federation of Greater New Brunswick and 13 of the city's Jewish professional and business leaders.

Fuchs said an "amicable settlement" had been reached but did not disclose any details.

His statement was corroborated by David T.

Wilentz, attorney for the defendants, who said that the defendants "believe they have a legal, moral and religious justification for their conduct. They are, however, responsible leaders of the Jewish community and must consider the effects of a protracted public trial of this controversy."

"Weighing all aspects of this case, they have decided to submerge personal viewpoint to what many people believe to be for the general welfare of the Jewish community by a settlement of this litigation without prejudice to the contentions of either plaintiff or any of the defendants," Wilentz said.

The report of the local drive listed 13 persons as allegedly having refused to contribute.

Catholic Paper Hits Belgium OK of Israel

ROME—(WNS)—Parallel with official announcement by the Foreign Office that the Italian Government had extended de jure recognition of Israel, Quotadino, Catholic organ, carried an article scoring both Belgium and Holland for extending full recognition to the Jewish state.

The newspaper maintained that such recognition was inconsistent with the United Nations decision to place Jerusalem under international aegis. At the same time the paper rejected the mod-

fied internationalization plan recently suggested by Roger Garreau, president of the Trusteeship Council.

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Contest Ends Feb. 15, Winner To Be Announced Feb. 24

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